

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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DOCTRINE OF THE TRINITY VINDICATED.

IN A LETTER TO A FRIEND.

By an eminent Minister of Scotland.

Dear Sir,—I know nothing of the doctrine of Father, Word, and Spirit but by revelation. I believe what this revelation plainly declares to be, though I do not understand the manner of its being. I hold therefore the doctrine of the Three divine Witnesses which are One, that adorable name into which we are baptised, to be a matter of pure faith, and not of investigation by human reason, it being far above our comprehension; but as the general doctrine is clearly revealed, it is reasonable to believe it because God hath said it. We do not understand how God shall raise the dead, after the body is entirely consumed, or perhaps converted into the bodies of other animals; far less can we investigate how God created the world out of nothing: for it appears a plain contradiction to suppose that something should be brought out of nothing. These things we must take simply upon God's word or fall immediately into infidelity. Revelation tells us that God is infinite and eternal; but do we know what infinity and eternity are? All we can say is, that the first is to be without bounds or limits, and the last without beginning or end of duration; but this is saying nothing to the point; it is only telling what they are not, but not what they are. The truth is, we can have no positive conception either of the one or the other; all our notions of eternity take their rise from the succession of time, and of *infinity*, from magnitude or space, neither of which have any relation to these divine perfections. That adorable and incomprehensible Being, then, who inhabits eternity, and fills immensity, must exist in a manner of which we can have no conception; yet we must firmly believe that he is both eternal and infinite, though we can neither positively describe nor even comprehend what these words mean or what it is thus to exist. Revelation also declares that there is but one God; but it also sets forth this one God by all the ways of speaking, by which we distinguish three persons among men. Reason at first sight pronounces this absurd and contradictory; and when we inquire into the bottom of this contradiction it will be found to land in this, that no such thing is to be found among the creatures, and that one human soul cannot subsist in three distinct persons; but reason takes too much upon her when she argues from the creature to God; when she lays the line of finite to infinity, and pronounces that, a contradiction in God which he cannot comprehend, or because he hath not thought fit to give an image of such an existence amongst his creatures. This is to say that reason can comprehend every possible manner of existence, even of the author of existence himself. Having premised this, I proceed to state what I understand to be your view of this point.

You say, "That the three names Father, Son, (or Word) and Holy Ghost, are not expressive of three distinct subsistencies in the same godhead; but of the one undivided Godhead dwelling bodily in the man Christ Jesus—and thus acts in all the characters, relations and offices implied in these and in every other appellation which he condescends to bear for our complete salvation and consolation. Among men it is found allowable, yea amiable, for one man to sustain several and distinct characters, and fulfil the offices peculiar to each; why should it appear unbecoming him to whom all perfections belong, to do so, seeing in each character he bears, he is the Almighty Jehovah, besides whom there is none else?"

I have quoted these clauses as most directly expressive of your view, and I

think it amounts to this, "That Father, Son, and Holy Ghost are not three divine subsistencies, but only three characters or manifestations under which the One God fulfils all the offices necessary for our salvation." Which seems to me to be much the same with what Sabellius maintained about the year 256, and which, with very little variation, had been broached by Noetus a few years before. But as you adduce three classes of Scripture texts in support of this view, I shall first advert to each of them, to show that according to the genuine sense of language these three names, Father, Word, and Holy Ghost, must imply more than you admit.

1. You quote a number of Scriptures to prove that there is but one living and true God, such as Mark xii. 29—32. 1 Cor. viii. 4—7. Gal. ii. 20. 1 Tim. ii. 5. Eph. iv. 6.—and speaking of the witness of the Three which bear record in heaven, you wish me to observe that it is the witness of God not *Gods*. The unity of the Godhead or Divine Nature, is what we have all along professed to believe; and I charitably hope that you yourselves believed that fundamental article of all true religion even before you gave up with the Trinity. In this then we are agreed. But I wish you would observe in your turn, that the most of these scriptures which you adduce for the unity of the Godhead shows also a *plurality* in that one Godhead; for instance: Mark xii. 29, is taken from Deut. vi. v. "Hear O Israel, Jehovah our Elohim is one Jehovah." That Elohim is plural none can deny, and when it is applied to angels, rulers or idols, it is always translated *gods*. And indeed unless Elohim were plural, this text would have no apparent sense; for why should Israel be told that the Lord their God was one Lord if there was nothing in the name that might be construed into more? It would be only telling them that One is One; but as the Elohim of Israel was plural it was necessary to show them that their *Plural Elohim* was but one Jehovah. Moses informs that it was this plural Elohim that made the world, &c. and the apostle gives us two of the distinctions in this creating Elohim in your second text: "But to us there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him," 1 Cor. viii. 6. with which you may compare John i. 1—4. Heb. i. 2, and particularly, Eph. iii. 9. As for 1 Tim. ii. 5. it holds forth not only one God, but also one mediator between this God and men, which mediator I hope you will not deny is both God and man.

2. Concerning the Son or Word, you cite Gal. iv. 4. Luke i. 31—36. Rom. i. 3. Acts ii. 12, 30, 38. ch. iii. 15. ch. iv. 10, 26, ch. x. 36, 38. Upon looking over these texts I find they contain an account of Christ's incarnation, mission,unction, death, resurrection and glorification; and though it may be allowed they show in what sense he is God's begotten Son; yet they do not fully set forth in what view he is the Word; for they do not speak of his existence as the word before his incarnation, but only, as the *Word made flesh*: and if this be all your view of him as the Word, it falls far short of what the scripture reveals of him under that distinguishing character. Under this head you should have quoted John i. 1—3. "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him," &c. and ch. xvii. 5. "Father glory thou me with thine own self, with the glory I had with thee before the world was." The apostle shows, that the *Him* in whom it pleased the Father that all fullness should dwell, "was before all things, and by him all things consist." Col. i. 17, 19. And showing the original glory and dignity of his person before he took upon him the form of a servant, or was made in the likeness of men, he says, "who being in the form of God, thought it not robbery to be equal with God." Phil. ii. 6. Of that very person that should spring of the tribe of Judah, and be born in Bethlehem Ephrath, it is declared, that his going forth have been of "old from the days of eternity," Micah v. 2. that he is the same yesterday, to day, and for ever," Heb. xii. 8. "The Alpha and Omega, and the beginning and the ending." Rev. i. 8. Thus we see he is the eternal Word, and distinguished from the Father before the world was; but of this more afterwards.

3. Your next class of citations is to show that He and the Father are one, for which you adduce John x. 30. ch. xiv. 8—12. Col. ii. 9. 1 Tim. iii. 16. Heb. i. John i. 1, 9. 1 John v. 20, 21. John viii. 16, 30. These texts do indeed show that the Son or Word is one God with the Father, i.e. possesses the same divine nature or essence with him; for it is impossible

there should be more than one Godhead; but I am surprised you did not observe, that these same texts point him out as another than the Father in the One Godhead: Thus, John x 30. "I and my Father"—here is the distinction which we call *personal* among men—"are one"—here is the *unity* of nature, these two being the one God,—John xiv. 9. "He that hath seen me hath seen the Father, does not mean that he was the Father, but that the Father was manifested in him as his express image, Col. i. 15. Heb. i. 3. and also by his works and doctrine, see John i. 18. ch. xvii. 6, 26. The same expression occurs, ch. xii. 45. "He that seeth me, seeth him that sent me"—here is such a distinction as is betwixt the sender and the sent; yet in regard of manifestation the sender was seen in the sent. The same manner of speaking he uses with regard to himself and his disciples, Matt. x. 40. "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me;" yet neither were his disciples personally himself nor he the Father that sent him. Col. ii. 9. "For in him dwelleth all the fullness of the Godhead bodily," i.e. fulness of divine perfections for he possesses the same divine nature with the Father; and also fulness of grace and truth for his church, whereby they are filled with all the fulness of God," Eph. iii. 9. Thus "it hath pleased the Father that in *Him* should all fulness dwell;" Col. i. 19, but here the Father whom it pleased and the *Him* in whom it dwells are again distinguished.—Tim. iii. 16. "God was manifested in the flesh." This shows he is God equal with the Father, but distinguished from him as incarnate, which the Father never was; for it was God the Word that was made flesh, and thus was sent forth from the Father as his Son; and this distinction appears clear from Heb. ii. where the *He* who took not on him the nature of angels, but the seed of Abraham speaks to his Father as one distinct from him. "I will declare thy name," &c.—"Behold I, and the children which God hath given me," ver. 12, 17. In like manner he says, ch. x. 5. where the *me* who assumed the human nature, distinguishes himself from the *thou* who prepared it. Heb. i. sets forth both the personal and official dignity of Christ above all God's former messengers, whether prophets or angels; but through the whole he is also distinguished from the Father as a Son is from Father, as an *heir* is from him that appointed him, ver. 1—as the express image is from the person whose image he is, ver. 3. and as *he that is spoken to* is distinguished from him that speaketh to him, see ver. 5, 8, 9, 13.—John i. 1—9 plainly affirms, that the *Word was God* ver. 1. and that *all things were made by Him*, ver. 3. but here also the Word is distinguished from God the Father, as being with God, ver. 1. as being in the beginning with God, ver. 2 upon which permit me to make the following plain remarks.—1. That the beginning here does not signify the beginning of the gospel (as the Socinians affirm) but before the creation of any thing; for the creation of all things follows after in ver. 3. in which all things are included the angels, Col. i. 16. and as all things were created by the Word, he must have been with God before any creature existed, or as he himself says *before the world was*, Jhn. 17. 5.—2. There is here a distinction in the Godhead plainly intimated; in the *Godhead*, I say; for the Word was God, and *he with whom* the Word was is God; and as there was no creature angelic or human as yet existing, this distinction must be in the Deity. Yet this distinction cannot be a plurality of Gods, for there is but one God: nor was this a distinction of manifestation (as you say) for how could there be any manifestation of God before there were any created to manifest himself to? It is essential to a manifestation to be seen, and when there is no discovery made, nor any to get a discovery, there can be no manifestation,—nor was it a distinction of character; for neither character nor manifestation will make sense if you substitute them in place of the Word. But it is such a distinction as the Holy Ghost expresses to us in the language we use when we speak of two persons, and say the one was *with* the other; and how would it sound to say the Deity was *with himself*, or a character was with him.—3. God with whom the Word was, does not signify the Divine Nature, as such; for if the Word was with the Godhead, it would imply that he was not possessed of it himself; but it is affirmed that the Word himself was God; therefore he with whom the Word was, must be *another subsistence* in the one Godhead, and this other subsistence is declared by the incarnate Word himself (and doubtless he knew best) to be Him who in the New-Testament is called the Father; "Father glorify thou me with thine own self, with

the glory I had with thee before the world was." John xvii. 5.—With respect to I John v. 20, 21. it proves that Jesus Christ is the true God in opposition to all idols, and the same God with the Father; but then it also points out a distinction in that one Godhead, by the words *him* and *his Son*, "we are in Him that is true, in his Son Jesus Christ;" and if we look to verse 7. we shall find that distinction set forth under the notion of three distinct Witnesses, emitting (not a *successive*, as you imagine, but) a joint testimony, whilst it is also affirmed, that *these Three are One*, for it is the witness of the One God subsisting in the *Three Witnesses*, ver. 9. And when at your desire, I compare this with John viii. 16—30, I see the same distinction kept up in the clearest personal terms imaginable. "I and the Father that sent me," ver. 16. "I am one that bear witness of myself, and the Father that sent me beareth witness also," ver. 18. "Ye neither know me nor my Father," ver. 19, &c. As to the Holy Ghost, his distinction from the Father and Son is also clearly spoken of—he was one of the Elohim that created the world, Gen. i. 2.—he revealed the gospel before hand to the prophets, 2 Pet. i. 21.—descended on Jesus at his baptism, Matt. iii. 16.—and distinguished him for his work, Luke iv. 18, John iii. 34. Acts. x. 38.—he was sent forth by the Son from the Father upon the apostles, John, xv. 26.—his office was not to speak of himself, but what he should hear, and guide the disciples into all truth, John xvi. 13, 14.—and he is mentioned as a distinct witness from the Father and Word in 1 John v. 7.

Thus I have just touched on the different texts you have quoted on this subject, and have confined myself to the simple and obvious meaning of the very words. If I am wrong, it must be in understanding them too literally; but if I depart from their literal sense, I am afraid that it would lead me into the deserts of scepticism and uncertainty, not only with respect to this point, but the whole of revelation. In the whole of these texts there is a distinction pointed out as well as a *unity*, and modes of speech by which we distinguish persons among men. Each of them speaks of himself in the first person, *I, me, my, us, mine, we, &c.*—They speak to one another reciprocally, *thou, thee, thy, thine, &c.*—They speak to one another *he, his, him, &c.*—and they are all spoken of in distinct form, and in relation to one another, as being with one another, *sending and sent*, and doing distinct things peculiar to each. I take the revelation of this high mystery then as it is simply express.

It is possible that you may start an objection to the following effect, "God in using this personal manner of speaking is only accommodating himself to *human conceptions*, even as when he ascribes *bodily parts* to himself, and so must not be understood literally."—To this I answer, that I am a human creature, so can have nothing but human conceptions; and if the Lord has accommodated his revelation to my conceptions, I ought to receive it thankfully, and conform my ideas to his revelation, as a little child, assured that it is the only revelation, he intends me in this world, the most proper for me in my present state, the most worthy of him to bestow, and that he can have no intention to deceive or mislead me. If he speaks to me in a language suited to men, shall I strain after being wise as God? Gen. iii. 5, 6. Shall I reject the idea which he thought most proper for human creatures to entertain of him, and seek to be wise above what is written by intruding into things which I have not seen?—As to *hands, eyes, ears, &c.* being ascribed unto God, I shall only notice, that as we are fully ascertained from the whole Bible, that God is an invisible, pure, spiritual Being, these expressions cannot signify *bodily parts* in him, nor does the scripture any where say so; but shall we affirm, that because they do not signify any thing *corporeal* in him as they do in us, that therefore they signify nothing in him at all? Do they not point out some acts or perfections of the divine nature whereunto the use of these members in us bears some faint and imperfect analogy?" Even so, the scripture reveals three subsistencies in the divine nature by all the modes of speech in which we speak of three persons among men, and though we must not measure these three by any created subsistencies angelic or human, (more than the divine omniscience by bodily *eyes, and ears*) yet if words can have any meaning, we must believe the reality of them.

Still, however, you may possibly inquire, "What is it that constitutes distinct subsistencies in the Godhead? or what lies at the bottom of such a distinction?" I reply, God forbid that I should ever attempt to resolve such a question;

I do not know what constitutes distinct persons among men. All I know is how they appear to be distinct. I am as conscious that I am my very individual self, and not another, as I am of my existence; but what constitutes this self, I cannot tell. I do not so much as know what constitutes the difference of colours, yet I am not less certain that there is a difference, because I see it with my eyes. Shall I then attempt to describe what constitutes the distinction of the adorable and incomprehensible Divine Three? Far be it! It is enough for me that they are declared to be Three, Father, Word and Holy Ghost, and that these Three are One Jehovah. Let me therefore believe and adore.

From the Religious Intelligencer.

BAPTISMS IN THE WEST-INDIES.

We have stated in a former paper that the ecclesiastical establishment supported by the British government in the West-Indies, is very inadequate to the wants of the inhabitants, and particularly so to those of the slave population. Jamaica, which is more favoured with religious instruction than many of the islands, has twenty-one parishes, with a Rector for each. In 1816, what is termed "The Curates' Bill," was passed by the British Parliament, providing for the support of a curate in each parish, so that, "supposing a supply of regular clergymen can be found, we shall have 42 persons to instruct about 400,000 of all descriptions, inhabiting parishes of about 140 square miles on an average, and in some of which the church is a day's journey from the boundary."

This is a lamentable state of things, but is not the worst view of the case. "The Bahamas are a cluster of islands, formed into groups or parishes, nine in number. There is one clergyman of the established church for the whole; he resides at New-Providence, and what ever may be the success of his teaching there, all the other islands are he were in England."

It is not surprising therefore that a great proportion of the slaves are absolute pagans. The Moravians have done much. The Methodists have done much. But both, and especially the latter, have been subject to persecution. At Bridgetown, their Chapel was demolished, and the missionary obliged to seek safety in flight.

That the intention of the British Parliament in passing the "Curates' Bill" was good may be true; one provision in that bill, however, has led to the grossest violation of the ordinance of Baptism of which we have heard in modern times. The statements from the regular clergy up to the year 1816, generally represent that they can give but little or no attention to the slaves. By the Curates' Bill, however, "two and sixpence a head" was allowed for baptising these poor creatures, and the statements after this present, "a singular contrast" to those before given. One clergyman who for the sixteen preceding years had baptised only one hundred a year; baptised in the first six months of 1817, five thousand slaves, and had taken "preparatory measures" for the baptism of Nineteen thousand more! For the baptism of 24,000 he would be entitled to receive *two thousand five hundred pounds*, which, if sterling money, as we suppose, is more than *eleven thousand dollars*.

Other clergymen are imitating this zealous and lucrative, but profane example. They find many of these slaves as absolute heathen, as can be discovered on the plains of India, or Africa; but for *two and sixpence* will baptise the poor pagans in the name of the Father, the Son and the Holy Ghost! One clergyman who had baptised only 835 in 9 months, himself says, "most of the candidates were extremely ignorant, as well as of the vows required, as of the benefits received in that sacrament."—"Benefits received!" Surely the warmest advocate for baptismal regeneration by authorised clergy, would here say little of benefits received.

The statement here given will not be without its use, if it lead us to prize and improve our invaluable privileges; and let us be thankful that we are not the subjects, and do not bear the burdens of a hierarchy, headed by a "Defender of the Faith," in the form of a

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worn out debauchee, and supported by a Parliament that will not render justice to the memory of the martyred Smith, although they may in the plenitude of their compassion allow two and six pence for the baptism of a West India Slave.

We give the above account as we find it in the Religious Intelligencer, published at New Haven, and we are unable to determine what reasonable objection can be urged against baptizing the poor unconscious children of slaves in the West-Indies, more than to baptising any other children.

If baptism possess any saving efficacy, surely the conduct of this zealous son of the church was very humane, for we know not why the souls of the wretched Africans are not as precious as the souls of their white masters, or their children, and we presume no objection would be made by Pedo-Baptists, to the baptism of their infants. If the objection lies against the price received by the officiating priest, that matter can be easily remedied at the next session of the British Parliament, by reducing the legal fee. The publication does not say, whether the 2400 infants had each their god-father and god-mother, or whether the priest kept a register of the names of the children, &c. If he did, we should think, 'two and sixpence a head, low enough.'

But, to be serious. Is it not an awful proscription of the solemn ordinance of Baptism, as given by the Great Head of the Church, to his penitent, believing people, to administer it to such as have no consciousness of its administration, and who can give no evidence of faith in the Saviour? The circumstance of the subjects having been black, nor the multitude baptised, neither the probable absence of faith on the part of the parents, form any solid objection to the conduct of these notable Curates of the Bahamas; but our objection lies against the mode, (sprinkling) the subjects, (infants) the administrator, who was probably unbaptised himself; the motive, which we have reason to believe influenced him (avarice) and the source from which he draws his fees, (the national treasury.)

When will this solemn and significant institution of Jesus Christ be redeemed from its present degradation, and be universally administered according to the primitive model, and to such persons only as profess to "believe with all the heart."

NAVY CHAPLAINS.

The venerable preacher at the Mariner's church in Philadelphia stated on the last Sabbath in July, that several seamen belonging to the North Carolina expressed an earnest desire to have a pious devoted chaplain to accompany them. The terms "pious," and "devoted," as applied to chaplains, may to some of our readers appear superfluous, but they will be better informed when they are told, to the shame of our nation, that our navy has long employed and does now employ Chaplains who are not men of God. It is a fact that remonstrances have been made on the subject by seamen, who complain that in the course of long voyages on board our national ships, they have never heard from the lips of these faithless stewards of God's mysteries, a single word of religious instruction. Ought this to be? Shall the poor mariner who stands in need continually of precept and example from his officers to encourage him in duty to his Maker, be deprived of both? How is religion scandalized by such conduct? What a fearful reckoning awaits the Christless, careless chaplain who sees the sailor shipwrecked on the rock of unbelief, when a word in season from his lips might have been blessed to his deliverance.—The British are engaged in this subject, and are supplying their public vessels with pious chaplains, who care for the souls of their fellow men, and the consequences of this course will be seen we trust, in a greatly increased number of godly minded sailors.—*Ch. Gaz.*

It is presented in the English publications, that during the last few years, there has been an unprecedented overflow of students at Oxford and Cambridge. The Scottish Universities appear to be equally full; the number of students at the King's College, and Marischal College, Aberdeen, during the last session was about 619, the number at St. Andrew's about 200; at Edinburgh about 2100; and at Glasgow, about 1600; in all, about 4,540.

As the slightest touch will soil a clean garment, so the very conversation of the wicked and vicious will in a short time defile the mind of an innocent person, in a manner that will give him great trouble to recover his former purity. You may therefore more safely venture into company with a person infected with the plague than with a vicious man: for the worst consequences of the first is death; but the last the hazard of worse destruction. For vicious people generally have a peculiar ambition to draw in the innocent to their party; and many of them are furnished with artifices and allurements but too effectual for ensnaring.—*BURGH.*

Communicated.

An Indian's sense of the reverence due to God. Major Ridge, a chief of the Cherokee, is

tall and dignified in his person. When on a visit at Cornwall, in this state, the Gentleman with whom he staid, said to him on Sunday morning, "Major Ridge, you will attend church to day?" "No, said he, I cannot go—not that I disapprove of public worship—I hope we shall have it in my country—but you go to meeting to worship God. If I go in the people will be staring and looking to see what a great Indian has come."

Let professors, and especially those who affect to be great men, learn of this Indian, that the House of God is not a proper place to display human Glory!

From the Boston Recorder.

ST. PAUL'S SHIPWRECK.

Letter from Mr. Temple, to a clergyman in the vicinity of Boston.

Malta, May 24, 1824.

My dear Christian Brother,—You will perhaps think it strange that I should reside more than two entire years in this Island, without once visiting, during that period, the spot, where it is supposed the Apostle to the Gentiles was shipwrecked. A few days ago, for the first time, I visited what is here called "St. Paul's Bay," distant from Valletta, the principal city in the island, about six miles. In reading the account of the Apostle's shipwreck, as it is recorded in the Acts of the Apostles, I have always encountered difficulties, which I could never overcome. The difficulty of understanding this account, is much greater in our English translation than in the original. In the English we hear of their "falling into a place where two seas met;" the original is, "eis topou dithalasson," a place washed on both sides by the sea. On the N. W. side of St. Paul's Bay, there is a tongue of land extremely rocky, that extends half a mile perhaps or more into the sea, in a direction from S. W. to N. E. This, of course, is washed on both sides, as often as the wind blows from the E. or N. E. which was anciently called Euroclydon, but at present, Gregale. The sea, brought in by this wind, dashes upon the point of this tongue of land, is divided, and then sweeps along on both its sides. Upon this point the natives say the vessel struck, and its present appearance renders this opinion highly probable to my own mind, though others might think differently. The vessel struck upon the rocks probably, for I saw no sand near the place, and I believe there is none.

Our translation informs us that they discovered "a certain creek with shore." This language, to me, conveys no idea. A creek without a shore would be a paradox. Who ever saw a creek without two shores? The original is not attended by this difficulty. They discovered "kolpon de tina echonta aigialon," a certain gulf or bay, having a shore, or a convenient landing place.—Such in reality is the bay of St. Paul from the ocean, that this bay has a good and convenient shore for landing, while many other parts of the island present to the ocean a bold and appalling shore, where it would be totally impracticable, if not impossible to land, especially during a storm.

The depth of water in this bay is not great, for you can distinctly see the bottom when a half a mile or more from the land; and as you approach the land the depth is gradually diminished, until you would imagine that it were possible to wade, while you are several rods distant from the shore. The bottom is solid rock, and not sand. The bay extends inland. I should think, for we did not measure it, at least a mile and probably considerably farther, and is perhaps half a mile in width.

There is a small church standing on the spot where it is said the Apostle gathered the bundle of sticks and put them on the fire, whence the viper came forth and fastened on his hand. A bundle of sticks might easily be gathered now near the same spot, from the branches of fig-trees, carob trees, and other small trees, growing within the neighbouring enclosures.

Our visit to this bay was by water, and from nearly the same direction in which the Apostle probably was driven by the furious Euroclydon. This bay so well answers to the description given in the Acts, of the place where Paul was wrecked, that I can entertain no doubt that it is the same. It has certainly all the prominent features of the place, where the pen of inspiration informs us the ship which bore the Apostle was broken in pieces by the violence of the waves. I am not aware that any other place is pointed out in the island, where that remarkable event is supposed to have happened.

If we reflect on the miraculous preservation of the whole company on board, amounting to 276 persons, wrecked in a tremendous storm upon an unknown coast the preservation of the Apostle from the mortal bite of the viper, and the succeeding miracle which he afterwards wrought in the island, thus exciting universal attention, it seems to me highly probable, and almost certain, that the spot where he was wrecked, would be ever afterwards well known.

The holy Apostle and his shipwrecked companions, have gone, ages ago, to their long home; the vipers which then infested the island, have long since disappeared; but every winter hears still the loud roar of the fierce Euroclydon, and the shores feel the terrible shock of the mountain waves which it sets in motion:—but alas, though the same winds still blow, and the same ocean still roars, the same Gospel which Paul preached, is preached here no longer; the same Saviour whom he adored, I fear, is known and adored except by a very few,

After reading this short description of St. Paul's Bay, and glancing at the present state of the island, you will unite I trust with me, in praying that God would send hither another Apostle, holy and zealous as Paul, to preach again the unsearchable riches of Christ, as the natives believe Paul did, when he was sent by divine providence to visit this island eighteen hundred years ago. I remain your very affectionate brother,

D. TEMPLE.

From the Boston Recorder.

PRAYER FOR UNCONVERTED MINISTERS.

The last number of the Christian Spectator contains a happily conceived essay, on the duty of praying for the conversion of unconverted ministers. Such ministers are divided into two classes, viz. those who preach the truth without having any experimental knowledge of it; and those who preach false doctrines.

In the first place the question is met—do we know that there are any ministers of this description? 1. We know that false teachers existed in the days of inspiration. There were false prophets in the Jewish, and false apostles in the Christian church. 2. The future existence of false teachers is predicted by the inspired writers; Christ forewarns the church that there would be false Christs and false prophets. Paul and Peter are very explicit on this subject. 3. The present existence of heresies, is proof of the present existence of false teachers. That heresies exist is evident from the fact, that systems of faith are still extensively embraced, which are not only unlike, but fundamentally different and contradictory to each other. These heresies are originated and propagated by corrupt teachers: "men will arise speaking perverse things, to draw away disciples after them."

The following motives to prayer for them are suggested. 1. Prayer for the conversion of blind guides, is an expression of love to them. Their souls are precious.

"If the blind lead the blind they will both fall into the ditch."

2. When false teachers are converted, an illustrious display of

the power and grace of God is made. The conversion of such men resembles the conversion of Saul the persecutor.

3. The probable effect which the conversion of

false teachers will have on the cause of

truth. Their conversion will be apt to arrest an uncommon degree of attention. It will put a stop to their misguiding others.

It will prepare them to be very useful to

the church; they will preach the truth in

a manner uncommonly clear and distin-

guishing. The character of Paul's early

life had great influence on him as a preach-

er. Objection 1. We cannot pray for blind

guides unless we know who they are. Ans.

We can ask God to undeceive such as

have a false hope, without being able our-

selves to search the hearts of our fellow

men. Obj. 2. Ministers who engage in

the prayer proposed, do by this very thing

consider themselves as not needing the in-

tercessions of others. Ans. By no means.

They may doubt their own conversion, and

be thankful for the prayers of others.

But they have confidence that they are

not as many who corrupt the word of God

and they cannot help praying for men who

preach against fundamental truths, that the

Lord would open their eyes. Obj. 3. The

proposal is individual and insulting. Ans.

If my brethren, either in the ministry or

out of the ministry, are afraid that my

heart is not right with God, can I be offe-

nded with them because they plead with

him in my behalf? Obj. 4. The proposal is

calculated to weaken the confidence of

people in the piety of their ministers. Ans.

The same objection would lie against the

caution which the Saviour gives us, to be

wary of false prophets, and against all

which is said in the word of God concern-

ing the existence and pestilential influence

of corrupt teachers. Obj. 5. The effort

proposed will be utterly in vain. Ans.

Though the case of unconverted ministers

is very alarming, yet there have been ca-

ses of their conversion. Witness Dr. Scott.

Witness others in our own country. See

also, Acts vi. 7.

We cannot but regard this subject as one

of high importance, and worth to engage

the solemn and devout attention of every

friend of Zion. We are unfeignedly

thankful to the Christian Spectator, for

bringing the subject anew before the pub-

lic, and urging its claims with so much can-

dor and clearness. God grant that it may

not rest here. Let the duty be proclaimed

to all the evangelical churches in the

world, till an uniform and deep toned feel-

ing shall be produced, causing men to pray

every where and without ceasing, for the

conversion of unsanctified and heretical

ministers. One of the most powerful ob-

stacles to the conversion of the whole world

would then be removed; for who can deny

that the example and preaching of those

who have corrupted the simplicity of the

truth, furnish the avowed enemies of Chris-

tianity with their most formidable weapons

of resistance and assault?—let the baneful

effects of an unhallowed ministry be duly

contemplated—and the happy conse-

quences, resulting from a general conver-

tion of false teachers to the knowledge and

love of the truth estimated, in all their bear-

ings on the interests of time and eternity—

and, can any Christian say—"I have no

call from God to pray for ungodly minis-

ters?"

REVIVALS.

Extract of a letter to a gentleman in this City, dated

SPRING HILL, Chatham co. (N. C.) Aug. 5.

DEAR BROTHER,

On Sunday the 25th ult. Elder Harman preached at Tick Creek, to a large and serious audience. After preaching, he inquired for distressed mourners, who were seeking the Lord sorrowing; when several young persons rose from their seats, and dropped upon their knees, by the side of the pulpit. In that humble position, in the presence of God, and before a large and fashionable assemblage of people, they implored God to have mercy on them, and asked an interest in the prayers of his people. The venerable old servant's heart seemed to be lifted up so pleasing an indication of the pungent conviction of God's Holy Spirit. To see the separation of the mourners, and the rest of the congregation, could not fail to remind us of that great approaching day, when the sheep shall be separated from the goats. On

Sunday, one was baptized at Tick Creek; on Sunday following, four, at Love's Creek; and four or five more were received, but are not yet baptized. The work is still advancing.—

Elder Farthing informs me, that he never witnessed so great a revival as that at Friendship, in Moore county.

The other day he baptized eleven, and expects in a short time to baptize more. It is but a short time since he paid them his first visit. It appears that the Spirit of the Lord is with him, wherever he goes. O for more such labourers, in the ripening harvest.—

What shall we

Thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book: Therefore now go lead the people unto the place of which I have spoken unto thee. Blotting out in the answer cannot mean destroying soul and body in hell, for if it did, the prayer and answer would stand thus:—Prayer,—“Forgive this people, I pray thee.” Answer,—“I will not hear thy prayer for them”—no mercy shall be shown them, but utter and eternal destruction shall be their portion:—Therefore,—“now go lead them to the promised land.”

Or if we suppose blotting out to mean destruction in the wilderness, then the prayer, and answer must stand thus:—Prayer,—“Forgive this people I pray thee; Answer,—They shall die in the wilderness—Therefore now go lead them to Canaan!

Thus it is evident that blotting out of God's book in this passage is quite a different thing from blotting out of the Lamb's book of life, or even being blotted out of the book of the living. And it is so far from being an imputation of any evil whatever, that it is a petition for mercy; a petition which was unanswered in his own behalf, and in behalf of the multitudes of Israel. “Therefore, now go lead the people unto the place of which I have spoken unto the, for I will blot out their sin.”

There are other considerations beside those above named, which confirm this construction of this passage. Moses when recounting the dealings of God with Israel, reminds them of their sin on this occasion. Of God's anger against them, and how he dealt with God in their behalf, and the success which attended his intercession.

The Lord hearkened unto me at that time also. See Deut. ix. 19.

Although God heard the prayer of Moses in behalf of Israel, and did not immediately destroy them, yet he plagued them because they made the golden calf. And this threatening accompanied the assurance which was given to Moses of their pardon. “Nevertheless when I visit, I will visit their sin upon them.” The manner in which this is mentioned, shows that their sin in that affair was forgiven, and only some lighter corrections ordered in consequence of it.

FOR THE CHRISTIAN SECRETARY.

ABRAHAM'S PRAYER FOR ISHMAEL.

“And Abraham said unto God, O that Ishmael may live before thee.”—Gen. xvii. 18.

The simple narrative of events presented to us in the five books of Moses affords a condensed view of those great and important transactions which were spread over the surface of 2500 years.

Among the most prominent characters introduced to our acquaintance by the sacred historian, we find the patriarch Abraham maintaining a conspicuous rank.

Called out from his country and kindred by the special mandate of heaven, by faith this eminent servant of God obeyed the divine command, fully trusting that he who had called him alone and blessed him, would perform the blessing promised, as we read, ‘Abraham believed God, and it was counted to him for righteousness.’

But in order to try his faith, and put his love and obedience to the test, it pleased the Lord long to defer the fulfilment of the promise relative to the birth of Isaac, the promised seed.

So long indeed was the accomplishment of this promise delayed, that Abraham, feeling all the tender solicitude of a kind and affectionate parent toward his son, Ishmael, now 13 years of age, prays the Lord ‘that Ishmael may live before him,’ or as we may understand the passage, he prayed the Lord that Ishmael might be considered the heir of the promises, little understanding that these things were an allegory, designed to teach the church in after times most important lessons of spiritual instruction.

But in this instance, God did not grant the prayer of Abraham, and in the denial of Abraham's petition in behalf of his son Ishmael, the nation of Israel were taught, that it was not enough for them to be the natural descendants of faithful Abraham, to entitle them to spiritual blessings. Ishmael was the son of Abraham, as well as Isaac, but Ishmael was son by a bond woman, and not the child of promise; the spiritual and eternal blessings which Abraham enjoyed, were given by promise unto him, and none were partakers of these spiritual blessings unless by participation in that promise. Isaac was the child of promise, and so are all the spiritual children of Abraham.

Now as the nation of Israel was a type of the Gospel church, as God called that nation out, and separated them from all the other nations, and gave them not only his moral law, but also his positive institutions, which latter were to be observed by them alone as a nation,—so he has in the establishment of the Gospel church, called out by his grace from among the various families of mankind a chosen seed, to be to Him a holy nation, a peculiar people, zealous of good works, to show forth the praises of him who hath thus called them out of nature's darkness into his marvellous light; and all such, and none other, are the children of the promise.

This truth was declared by John the Baptist, at the waters of Jordan, in the beginning of the Gospel dispensation, when the unbelieving Jews came to his baptism, and claimed a right to admission into the kingdom of heaven, or Gospel church, on the ground of their natural descent from Abraham. The Baptist tells them not to urge their claim on the ground of having Abraham for their father, for that the axe was now laid at the root of the trees, and every tree that did not bring forth good fruit, should be hewn down and cast into the fire, and urged the importance of repentance and faith as the only ground of admission to the holy ordinance of baptism. By this he fully established the important truth, that a

change was now to take place relative to the qualifications necessary to admission into the visible church of God on earth. He declares that natural descent would no longer be regarded in estimating the qualifications for membership, ‘but faith that worketh by love.’

John the Baptist having come in the beginning of the Gospel or new covenant dispensation, required new covenant qualifications of those who would participate in the benefits of this dispensation, and yield an external obedience to its positive institutions. He fully and unequivocally urges upon his disciples the importance of discarding all dependence on their natural descent from Abraham as the basis of their claim to Gospel baptism, and teaches them that they must believe on the Lord Jesus Christ, whose harbinger he was, and whose kingdom was at hand.

Now if we consider the conduct of God with Abraham, in reference to his petition for Ishmael and the rejection of his prayer, that Ishmael might be considered the child of the promise, we see the force of the allegory. It is true, Ishmael was the child of Abraham, but God had promised that Sarah should bear a son, and that that son should be holy unto the Lord, and from him the nation of Israel should arise. It was not for blood then, that Isaac was preferred to Ishmael, but from the good will and pleasure of God alone.

Also in the case of Jacob and Esau, we have an exhibition of the same doctrine of God's sovereignty in placing the younger before the elder brother, and recognizing Jacob as the heir of promise. And does not this teach us, that as not all the natural descendants of Abraham and Isaac were the children of the promise—so now it is not by virtue of blood or birth that we are entitled to gospel ordinances, and the spiritual blessings of the new covenant?

If we are Christ's then are we Abraham's seed, and heirs according to the promise. ‘If any man have not the spirit of Christ, he is none of his.’ Doubtless, when Abraham made the petition above cited in behalf of his son Ishmael, he felt as many of us have done, when we have desired that our poor unregenerate children might become members of the Gospel church. The bowels of the good old patriarch yearned towards his son, as is the case with pious parents in these days, and God did not refuse to bless Ishmael, he only maintains his right to bless him as a sovereign, in his own way, and God's way and time is always best. For the blessing of Ishmael, Gen. xvii. 20th.

From this we learn, that it is our privilege and duty to pray for our children, that God would renew their hearts by his holy Spirit, that he would make them spiritually the children of Abraham, by enabling them to exercise penitence and faith in the Saviour, in order that they may be interested in the ‘righteousness which is by faith,’ that so they may be entitled to the privileges of his visible church here below, and prepared for the church triumphant.

But let not our anxiety for them lead us to act precipitately by bringing them forward to the ordinances of the church of Christ, until they give evidence that they are spiritually the children of the promise which is made in Christ Jesus lest we offend the Lord by tempting him,—rather let us follow the example of the father of the faithful, and not presume to pronounce our young Ishmaels, children of the promise until the Lord has authorised us to do so, by giving them a spiritual title to the blessings of the new covenant.

FULLER.

FOR THE CHRISTIAN SECRETARY.

ON THE DEITY OF CHRIST.

For the invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that they are without excuse. Rom. i. 20.

Much is said and published at the present day, tending to rob the Saviour of his GODHEAD; and while men attempt to bring down the manner of the divine existence to the comprehension of our limited capacities, it is not a subject of wonder that they should fail in the attempt, “For none by searching can find out God, or the Almighty to perfection.”

It is sufficient for the humble disciple to know that a truth is revealed by the Saviour, to secure his faith in the doctrine, whether he can fully comprehend it in all its parts and bearings or not. And the doctrine of the existence of the sacred Trinity in unity, is not more above our comprehension, than our own existence, constituted as we are, of soul, body and spirit.

It is believed if we with humble prayer to God for his holy spirit, search the scriptures, we shall find the doctrine of our Saviour's divinity, incorporated with, and running like a golden chain through that revelation which he has made to mankind.

From the language of the text and the connection in which it is found, we understand the apostle to say that the Gentiles, who have not the written revelation of God's mind and will, have nevertheless sufficient evidence from the works of the Creator, hand displayed before their eyes, to remove from them all excuse for not loving, honouring, and obeying him as God. And the text also teaches that creative power is exclusively the prerogative of Jehovah. The existence then of

created objects clearly demonstrates the fact of the eternal power and godhead of their Creator.

We believe this exposition of the apostle's language will be admitted by every candid reader of the New Testament.

Who then does the Bible teach us to adore and reverence as our creator and preserver, as the God of creation and providence. We read, Gen. i. 1. “In the beginning God created the heavens and the earth,” &c. and in the first chapter of the gospel by St. John, we read, “In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God.—All things were made by him; and without him was not any thing made that was made. In him was life, and, verse 10th, he was in the world and the world was made by him, and the world knew him not.” By these scriptures it appears that Jesus Christ is the creator of all things. Compare the text under consideration with the scriptures last above cited, and does it not appear that if the *eternal power and Godhead* were so clearly displayed in the view of the Gentiles in the work of creation, that they were without excuse for their idolatry, and Jesus Christ, or the *eternal Logos, or Word*, as saith the apostle, was the creator, must he not be God?

For unless the godhead was displayed in the work of creation which Jesus Christ wrought, then the Gentile infidels had an excuse for their infidelity, and the apostle's reasoning is vain and wholly without foundation.

For it must be evident to every rational mind, that if creation was the work of a creature however exalted, the *eternal power and Godhead* of Jehovah, could not have been therein displayed, agreeable to the reasoning of the apostle in the text.

Again. If, as saith the apostle to the Romans, the *eternal power and Godhead* of the creator (Jesus Christ) are so clearly displayed in His works of creation, that the Gentiles were left without excuse in the rejection of his worship and service, what must be the condition of such, as in addition to the evidence possessed by those of whom the apostle wrote, reject also the explicit language of another inspired apostle, who declares concerning Jesus Christ; This is the true God and eternal life. John, 1st epistle, v. 20.

We do not pretend to demonstrate the mode of the divine existence, but that Deity does exist in a trinity of persons in unity, we believe is a doctrine fully revealed in the holy scriptures, and a doctrine on the reception, or rejection, of which depends our everlasting destiny; for the Saviour saith, “Unless ye believe that I am, ye shall die in your sins.”

FULLER.

CHRISTIAN SECRETARY.

HARTFORD, TUESDAY, AUGUST 31, 1824.

CAUTION.

We have received a communication from the Baptist Church of Christ in Bristol, Conn. for publication, stating that Benoni Blakesley, has been some time since excluded from that Church for *immoral conduct*, and that they have not since his exclusion discovered any signs of penitence in him. Notwithstanding which the said Blakesley has been lately ordained a preacher, by the Free Will Baptists, probably for the want of a knowledge on their part, of his real character.

A friend has handed us a letter dated Norton, Mass. August 2, 1824, giving an account of a revival of religion, and the constitution of a Baptist Church in that place. The number of hopeful converts since the commencement of the awakening, is 40.

LA FAYETTE.

Accounts from Boston announce the arrival of General La Fayette in that city. The manner of his reception was evincive of a deep participation in the national feelings of gratitude towards this early, steady, and illustrious friend of our country.

Indeed from the moment of his arrival at New York, and during his tour through the towns along the sound to New-London, thence to Providence, and Boston, one uniform burst of grateful affection, has been exhibited by all classes, and ages, of citizens, from lisps of infancy, to the hoary veteran, of four score years. How striking the contrast, between the feelings of the American nation, towards this friend of the rights of man, and the feelings exhibited by the police of Havre, on his recent embarkation for this country.

Let it no longer be said that republics are ungrateful.

We have received a copy of the Report of the Trustees of the Baptist Theological Seminary in the state of New-York which we shall publish next week.

Also the Report of the Board of Directors of the Baptist Missionary Society of New-York, which we shall publish soon.

Also minutes of the State Convention of the Baptist Denomination in South-Carolina, extracts from which we intend publishing soon.

Also minutes of the annual meeting of the Baptist Missionary Society of the state of Nort-Carolina, extracts from which will appear next week.

TO CORRESPONDENTS.

A correspondent desires an exposition of the 1st Cor. xiv. 34. The subject is open for discussion.

Maxcy is received and will appear next week. In answer to his inquiries, we would reply, that we do not pledge ourselves to publish anything until we have first perused it. We shall be pleased to hear from him again.

GEN. LA FAYETTE.

The Committee of Arrangements, for the reception of General LA FAYETTE in the city of Hartford, announce to their fellow citizens that the General calculates to arrive in this city on Friday evening, or Saturday morning, of the present week.

Those citizens, and military gentlemen therefore, who may wish to pay him their respects, will probably have an opportunity so to do on SATURDAY MORNING. Should the time of his arrival be postponed, public notice thereof will be given.

The particular orders for the day will hereafter be published in handbills.

Per order.

NATH'L. TERRY, Chairman.

August 30.

Heroes of the Revolution,

WHO are disposed to unite in the parade in honor of Gen. LA FAYETTE, their friend and companion in the arduous struggle for freedom, are respectfully invited, (when the military line shall be formed in this city) to rendezvous at the Office of General Johnson, where they will be organized, and receive an appropriate place in the escort and honors of the day.

Hartford, Aug. 25.

General Intelligence.

From the N. Y. Daily Advertiser.
ITURBIDE.

Our correspondents at Baltimore have furnished us with the News of Iturbide's arrival in Mexico. Nothing certain however, is yet known concerning the manner of his reception in that country; as one report says four provinces declared for him, while another states that he was assassinated a little way from the coast. Things may be expected to remain in this state of uncertainty with us for some days. The frequent revolutions and disorders in their government have taught us to feel anxious for the country even in times of prosperity, and to be peculiarly apprehensive of some new plot or commotion at every new appearance of danger.

Our correspondent at Havana presents a discouraging picture of progress of piracy on the coast of Cuba, and it is not the least disagreeable fact, that some of our countrymen should be found among these robbers on the sea. With regard to the Colombian privateering service, we know not how far citizens of the United States may be engaged in it, but should regret to find the naval enterprise and skill for which they are so justly celebrated, perverted to a demoralizing kind of warfare in which they have no national concern.

Extract of a letter to the Editors of the New York Daily Advertiser, dated

Havana, Aug. 17.

The northern coast of this island has lately been infested by pirates and privateers, who are making sad havoc with the commerce of this port. Scarcely a vessel, that is bound to Havana, escapes one or the other; and, in the opinion of all honest men in this city, the object of both is equally plunder, and both are equally entitled to the appellation of robbers.

Within a few weeks past, two privateers have appeared off this coast, professing to be Colombians; one, the General Padilla, supposed to be owned and manned by a parcel of rascals and raggamuffins of all nations, ‘black, white, and grey;’ and the other called the Polly Hampton, said to be commanded by a captain, with a similar crew; which privateers have done incalculable damage to the coasting trade of this island. They have adopted the motto of Alaric—“Havoc, and spoil, and ruin, are their gain.” They seem determined to sink, burn, and destroy. Already they have captured more than 40 droggers loaded with sugar and molasses, belonging principally to persons living in the Regla—men who are well aware, that the privateers are owned and commanded by Americans—to men who being deprived of the means of obtaining a living, are determined to have revenge—to men who will take revenge indiscriminately on any Americans they may meet with—in short, to men who are desperate and enraged at their losses, because they suppose that privateering is winked at, if not approved and sanctioned, in the United States.

“This state of things is daily growing worse. It is useless for us, (I speak as an American Citizen,) to deny that these privateers, calling themselves Colombians, are owned, manned principally, and commanded by native born citizens of the United States, and who still claim all the rights and privileges of citizens, do rob the Spaniards. That Americans who never saw Colombia, and who care no more about its republican government, or the interests of the country, than a pirate does about moral honesty or humanity—villains who assume the name of patriots to legalize plunder, and fully realize Dr. Johnson's definition of patriotism, (“the last refuge of a scoundrel,”)—men whose only object is to steal—who are pirates in principle and robbers in practice.

“That such men, I say, should be suffered to fit and refit their vessels out of the ports of the United States for the well known and avowed purpose of capturing Spanish property, is a disgrace to our country; and so long will it be impossible for our government to put a stop to piracy.”

An adjourned Meeting of the Board of Managers of the General Convention of the Baptist Churches of the State of Connecticut and vicinity, will be held at the House of the Rev. Simon Shaler, in Haddam, on the second Wednesday of September next, at 9 o'clock, A. M.

ALBERT DAY, Secretary.

Hartford, Aug. 20th 1824.

MARRIED,

At East Haddam, Mr. Nathan Battelle, of Montgomery, Alab. to Miss Amanda G. Johnson.

At Woodstock, Col. Jared W. Williams, of Lancaster, N. H. to Miss Sarah Howe Bacon.

At New-Haven, Mr. Mason F. Durand, to Miss Charlotte Bradley.

DIED,

In this city, Miss Lois Bliss, aged 69.

Major Gaius Pease, aged 43.

At Wethersfield, Henry Porter, only child of the Rev. William Williams, of Salem Mass.

CHRISTIAN SECRETARY.

POETRY.

From the Emporium.

A DREAM.

I had a dream. A narrow bridge-way led
Across a mighty gulf, in whose deep bosom,
Down, down a frightful depth, on pointed
rocks,

The mangled carcasses of men were strewed
In one promiscuous ruin. Death sat there
On his dark throne, mid one vast sea of blood.

I look'd—and lo! millions of mourning men
Press'd madly on the space which none could
tread

In safety without care—thousands and thou-
sands fell
Each moment in the abyss through heedless-
ness,

To rise no more forever! Still there came
Thousands and thousands more—and mark'd
the fall

Of friends and dear companions, & e'en wept,

But took no better heed, and fell themselves
In the same ruin. Some who came were blind,
And some were maim'd, and faint, and totter-
ing;

And some seem'd urg'd by every madness on :
And yet 'twas said that all were rational
Children of earth—and journeying to the clime
Of cloudless skies and peaceful scenes, beyond
That gulf, o'er which there was but this one
passage.

I look'd again—and saw that there were
those

Amid the crowd who pointed out the danger,
And warn'd, & warn'd their fellows to beware,
Offer'd to lead the blind, assist the maim'd,
And strove to win e'en madness back to rea-
son.

But these were hiss'd at, shunn'd, despis'd, as
men

Of little wisdom—or ignoble souls ;

Yet these went cautious on, and all escaped
The certain fate of their despisers.

I woke, it was a dream. But I have thought,
Oft thought, how like this scene is that we see
Daily around, in this our pilgrimage ;
How the world runs to ruin ; all are bound
Over the strait way that leads to happy climes
Beyond the shores of time. Yet who can count
The countless millions of immortal souls
Which perish—fall for ever in the abyss
Of endless death, even through very folly,
In wending o'er the narrow bridge of life.

Baptist State Convention in Maine.

A General Convention of the Baptist
Associations in Maine has been formed,
and a Constitution adopted. The
officers chosen, are, Dr. Jeremiah
Chaplin, Pres't ; John Haynes, Clerk,
or Recording Secretary ; Rev. T. B.
Ripley, Corresponding Secretary ; Pro-
fessor Briggs, Treasurer. The next
annual meeting will be held at the Baptist
meeting house in Nobleborough, on
the fourth Wednesday in June, 1825,
at 10 o'clock, A. M.

A Circular letter, written, we pre-
sume, by Dr. Chaplin, has been addressed,
on behalf of the Convention, to the
Baptist Churches in Maine. It is so
excellent, in reference to its doctrines
and spirit ; so worthy to be an epistle
to all our churches, that we take great
pleasure in publishing the greater part
of the letter.—*Col. Star.*

"The sympathy which exists in the
church differs both in character and
strength, from that which pervades
mere secular communities. The fellow
feeling which is felt among the
members of the mystic body of Christ,
is like that which prevails among the
parts of the human system. They are
redeemed by the same blood, renewed
by the same Spirit, sufferers in the same
trials, partners in the same privileges,
members of the same kingdom, and
destined to the same eternal rest. In a
word, they have a community of design
and interest. Like the seamless vesture
of our blessed Lord, the church
should be knit together with the cords
of love. Hence says Paul, "there
should be no schism in the body ; but
that the members should have the same
care one for another. And whether
one member suffer, all the members
suffer with it ; or one member be hon-
oured, all the members rejoice with it." The
suffering of one is the suffering of
all, and the prosperity of one is the
prosperity of all. The whole army of
God must pause in their march until
Miriam is cleansed, & the whole camp
of Israel must celebrate the victories of
David. This spirit of love is diffused
through every part of the spiritual bo-
dy. The pulse of sympathy beats as
strong in the extremities as at the
heart. The brethren of Macedonia
contributed to the relief of the suffer-
ing saints in Palestine, and the church
at Jerusalem rejoiced in the outpouring
of God's Spirit upon Phenice, Cyprus,
and Antioch. So Christians in Europe
and America now rejoice or mourn as
the cause of Zion waxes or wanes in
other quarters of the globe. And they
are offering up their prayers, contribut-
ing their substance, and sending out
their labourers to assist the growing
churches in the wilds of this country,
or in the pagan dominions of Hindostan
and Burmah, or upon the islands afar
off in the seas. Since the members of
Zion mutually share in each other's
joys and sorrows, certainly that system
of intercourse must be highly desirable
which transmits with the greatest
correctness and despatch, the important
events which are transpiring in any given
part, to every other portion of the

kingdom of God. In the economy of
grace, sorrows diffused are sorrows mi-
tigated ; and joys communicated are
joys augmented. How important, then,
that there should be such a correspon-
dence among the churches in this state,
as shall make them acquainted with
each other's circumstances, that they
may know the reasons for joy or grief,
for prayer or praise, and with the pla-
ces which have the strongest claims on
their labours and charities.

Nor are these the only advantages
which would result from this corres-
pondence. It would not only concen-
trate religious intelligence, promote bro-
therly love and sympathy, but it would
in the most efficient manner, combine
the counsels & treasures of our church-
es. Union is the strength of all be-
lies, and in none can it be so readily
promoted as in the kingdom of Christ.

This concentration of means is certain-
ly of vast moment. Without it our ef-
forts must be feeble, and more exposed
to misdirection. In our community
there are christians enough, churches
enough, ministers enough, benevolence
enough, and wealth enough, to enable
us to do vastly more than we ever have
yet done, in promoting the cause of
Christ among ourselves, and in aiding

the foreign diffusion of the gospel.—
Only let measures be devised and pur-
sued in wisdom to call forth and direct
all the ability of our churches, and how
much more might we accomplish both

in domestic and foreign missions? It
is believed, that the time is fast ap-
proaching, when Missions will be so
manifestly the cause of God, that no
one can maintain his pretensions to

religion, if, in relation to them, he take
the ground of hostility, or even of neu-
trality. Jehovah hath declared his de-
cree, saying, "From the rising of the sun,
even unto the going down of the same,
my name shall be great among the

Gentiles ; and in every place incense
shall be offered to my name, and a pure offering."

For "the gods that have not made the
heavens and the earth, even they shall perish
from the earth, and from under these heavens,
and men shall worship me, every one
from his place, even all the isles of the heathen." But he has equally pur-
posed that, in executing this decree,
the interest, the prayers and the labours
of his people must be employed. The
necessity of our labours doth not
arise from any inability on the part of
God. The earth is the Lord's and the
fulness thereof. He could, if he pleased,
accomplish all his purposes of mercy
without the intervention of instru-
ments. He could miraculously multi-
ply and spread copies of the Scriptures,
and he could bestow upon pagans the
gift of tongues, and convert them all
in a moment, without the ministry of
men or angels. He has resolved, how-
ever, to pursue a different method.—
The kingdom of grace is also the king-
dom of means, and the necessity of our
help springs from the will of God to
employ feeble instruments, even his re-
deemed people, to be co-workers with
him in accomplishing his scheme of
salvation. Zion must travail, her gold
must be consecrated, her strength must
be put forth, her labours must be in-
cessant, her prayers must continually
ascend, the valley of dry bones must
be prophesied over, before a shaking
and a rattling noise will be heard, be-
fore they will live and stand on their
feet an exceeding great army. The
mystic angel, having the everlasting
Gospel to preach unto all that dwell
upon the face of all the earth, must
continue his flight till he has visited
every nation, and every tribe, before
the great voice from heaven will be
heard, "The kingdoms of this world
are become the kingdoms of our Lord
and his Christ, and he shall reign for
ever and ever."

THE POPE AND THE BIBLE SOCIETY.

From the late London papers it seems that
the Pope has attempted to suppress the circula-
tion of the Scriptures among the members
of the Catholic Church, and to restrain the
operations of the Bible Societies. The fol-
lowing extracts are furnished from his circu-
lar letter.—*Rel. Chron.*

"What shall I say more? The ini-
quity of our enemies has so increased,
that beside the deluge of pernicious books,
contrary to the faith, it even goes so far
as to convert to the detriment of religion
the Holy Scriptures, which have been
given us from above for the general edification."

"You are not ignorant my venerable
brethren," says his holiness, "that a soci-
ety commonly called a Bible Society, is
audaciously spreading through the earth,
and that in contempt of the traditions of
the holy fathers and against the celebra-
ted decree of the Council of Trent, it en-
deavours with all its power and by every
means, to translate or rather to corrupt
the Holy Scriptures into the vulgar
tongues of all nations ; which gives just

reason to fear that in all the translations

the same thing may happen with regard
to those already known—namely, that we
may there find a bad interpretation, and
instead of the gospel of Christ, the gospel
of men, or what is worse, the gospel of
the devil !

"Many of our predecessors have made
laws to turn the scourge, and in these
latter times, Pius VII, of sacred memory,
sent two briefs, the one to Ignatius, the
other to Stanislaus, Archbishop of Mohi-
low. In these briefs are found passages
taken as well from the Holy Scriptures
as from tradition, and collated with care
and judgment to show how injurious [this
subtle invention] is to faith and morality.

"And we also, venerable brethren, in
the discharge of our apostolic duty, ex-
hort you to remove your flocks with care
and earnestness from the fatal pasture.
Reprove, entreat, insist on all occasions
with all doctrine and patience, in order
that the faithful, attaching themselves ex-
actly to the rules of our Congregation of
the Index, may be persuaded, that if they
let the Holy Scriptures be indiscriminate-
ly translated into the vulgar tongues, there
will result, in consequence of the rashness
of men more evil than good.

"This is a truth demonstrated by ex-
perience, and which St. Augustine more
than all the other fathers, has made known
by their words! There have been for-
med heresies and perverse dogmas, which
involve the souls of men in their snares,
and drag them down the abyss only be-
cause the Holy Scriptures have not been
well understood, and, because having ill
understood them, men have supported
their false interpretations with rashness
and audacity!

"Such, venerable brethren, is the ten-
dency of this society, which, besides, om-
its nothing for the accomplishments of
its impious wishes ; for it boasts not only
of printing the translations, but of dissem-
inating them by going through the towns ;
and where, to seduce the simple by a per-
fidious liberality, choose to distribute
them gratuitously.

"We exhort you not to let your cour-
age be cast down. You will have for you,
and for this we rely with confidence on
the Lord, the power of Secular Princes,
who as reason and experience show, de-
fend their own cause in defending that of
the authority of the Church ; for never
will it be possible for man to render unto
Cesar the things which are Cesar's, with-
out rendering unto God the things which
are God's. You will also have for you,
to speak as St. Leon did, the good offices
of our ministry toward you all. In your
crosses, in your doubts, and all your ne-
cessities, have recourse to this Apostolic
guidance. For God, as St. Augustine
said, 'has placed the doctrine of truth in
the chair of unity.'

From the Trenton Emporium.

PROGRESS OF ERROR.

'Avoid the appearance of evil.'

Great crimes generally spring from
small beginnings, as well as great trees
and great cities. The heart grows hard
and wicked by degrees, and probably the
worst man that ever lived, can recollect a
time when he shuddered and hesitated at
the idea of committing a small offence.
This truth should be often impressed up-
on the young—say to them, 'avoid the
appearance of evil,' for every time you
deliberately do a wrong thing, you pour a
dose of poison into the heart, which will
tend to destroy conscience, and break
down the principles of virtue you ought
to cherish.

The traveller who put up at the old
sign of the Gen. Wayne, in Alesbury, some
fifteen or eighteen years ago, I promise
you, did not leave that house without
shaking hands with, and praising some-
what, Montgomery Rosco, the innkeeper's
son, as fine a little boy as ever blessed a
parent with the full blossoming of early
promises. He was so obedient to his par-
ents, so attentive and respectful to stran-
gers, so kind and invariably polite to ev-
ery one, and with all, he learned so smart
at school, that every one loved and ad-
mired him.

Few youth ever left home with fairer
prospects, and with better character, than
did Montgomery, when at the age of fif-
teen, he was sent to Philadelphia, and put
under the care of a business doing mer-
chant, that he might get such an insight
into the business, as would justify his fa-
ther in setting him up in a store in Ales-
bury, for this was the destiny he had
marked out for his favourite child. His
history is directly in point in establishing
what I said at the beginning ; and though
few may have passed through as singular
a complication of circumstances in their
way, I am fully satisfied that his, in all its
main and general features, is the history
of thousands.

I said he was apprenticed to a merchant
—it was to one Mr. Markley ; his master
esteemed him highly, and placed in him
unlimited confidence. For a little while
he remembered the kind admonition of
his faithful father, and bestowed great
care on the matter of selecting company
—was conscientious in the discharge of
every duty—and tried as well as he was
able, to avoid the appearance of evil.
One day, however, he went to a neigh-
bouring store a moment to see a young
gentleman, and return a borrowed book.

His friend, very politely, drew a glass of
wine from one of the casks, and pressed
him to drink ; he did so, and departed.

The next day the same person stepped
in to see him—he happened to be alone,
and the strong desire not to be behind
hand with his new neighbour, overcame
the scruples of conscience ; and he treat-
ed him in return to a glass of wine. In
the hurry of the moment, he did not stop
the liquor properly. His master came in
—saw the neglect, and inquired—' Mont-
gomery—have you been at the wine
cask?' It was an awful moment to him
—he dared not pause to think—he yield-
ed to another temptation, and answered,
tremblingly—' No sir, I have not.' The
old gentleman looked at him searchingly
—then turned and stopped the liquor
tight himself.

The next morning, the same young
gentleman stepped into the store, and asked
Mr. M. to sell him a cask of such wine
as Montgomery had given him the evening
before. Mr. M. looked at Montgomery
again, as if to say—tell the truth next
time. The exposure was too humiliating
for the high spirited youth to bear. He
saw his friend, and entreated him to tell
Mr. M. that he drew the wine himself.
His friend laughed, and told him he would
be for an oyster supper. The bargain was
struck ; he acquitted Montgomery in Mr.
Markley's eyes ; but the poor boy was
destitute of money. He had already taken
some long steps aside. He took another
—and resorted to his master's draw-
er for money to meet the expense of the
supper he had promised.

While they sat in the cellar to which
they had repaired, a gaming board was
produced, and he was asked to play for a
small sum. The thought struck him that
here was a chance to win the money he
had taken from his master, and return it.
He played and lost. He played again—
and again, still he lost.

His error was now of an alarming char-
acter. He became desperate—he took
the further sums from the counter, which
were necessary to pay what he borrowed
and lost. It was missed—he saw himself
liable to be discovered and ruined, and re-
solved at a single effort to retrieve his
character, by procuring the sum deficient,
and depositing it somewhere where it
might seem to have been overlooked.

He rose, late at night—entered the
store, took two hundred dollars, and went
to a gambling house, where he was con-
fident he could win the money. He lost
it ; every cent. The morning came—
Mr. M. happened not to examine the
drawer which had contained the money
himself ; and at ten o'clock told Mont-
gomery to carry it to the old bank.

Mr. Markley had a large deposit in an-
other bank, and the infatuated youth drew
a check on that bank for the two hundred
dollars ; signed his master's name to it,
presented it ; and was detected. He con-
fessed the whole affair when it was too
late ; he had intended to deposit the
money he thus attempted to draw in lieu
of the money lost, and depend upon
chance to conceal his crime yet a little
while.

Poor fellow! I saw him once after-
wards, and with a tear in his eye, and
grasping my hand, he said—' I am going
to the state prison, for a six-penny glass
of wine—alluding to the first error he
committed, and which had led to all the
rest.

BAPTIST CONVENTION IN MAINE.

Winthrop, June 23, 1824.

Pursuant to previous appointments, and
public notices, Delegates from the York,
Cumberland, Bowdoinham, and Lincoln
Baptist Associations met at the Baptist
meeting house in this town, for the purpose
of forming one general convention of the
several Associations in Maine.

DELEGATES PRESENT.

York Association.—William Goding, Eb-
enezer P. Kinsman, Charles Blanchard.

Cumberland do.—John Tripp, T. B.
Ripley, David Nelson.

Bowdoinham do.—Robert Low, Avery

Briggs, John Haynes.

Lincoln do.—Phineas Pillsbury, Adam

Wilson, Hezekiah Prince.

1. Made choice of Rev. J. Tripp, Chair-
man.

2. Made choice of Rev. J. Haynes,
Clerk.

3. Proceeded to take into consideration
the expediency of carrying into operation
the objects for which this Delegation have
met. On motion the question was called ;
and it was unanimously voted, that it is
the sense of this Delegation, that such a
Convention be formed.

4. On motion, voted, that a committee
of five persons be raised to prepare and
report a Constitution by which said Con-
vention shall be governed.

5. The following gentlemen are ap-
pointed, viz. Dr. Chaplin, Phineas Pillsbury,
Wm Goding, T. B. Ripley, and A. Briggs.